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And yet who questions today the evidence of redactional recasting and adaptation afforded by the shorter and longer endings of Mark, and the blank of accident or cancellation which they were written to replace? Some redactional work has been done upon Mark; this is undeniable. And the admission justifies the attempt of Wendling and others to trace its history.

On the whole we must accord to Nicolardot the palm for logical method. Comparison of the redactional treatment of Mark by Matthew and Luke respectively is a needful school for the determination in a truly impartial and objective spirit of the actual "process of redaction." Comparison of their respective treatment of the teaching-source common to them, but comparatively unknown to Mark, is the next step logically. Lastly should come application of the results to Mark. It is surprising, in view of the broad differences of method to how great a degree the different critics achieve identical results. The present writer found it necessary in his recent *Beginnings of Gospel Story* to insert a statement in the Preface, after the work had been placed in the publisher's hands, that his own results in the analysis of Mark into Petrine narrative, embellishments drawn from the teaching-source, and untraceable or redactional material were quite independent of Loisy's. Practically the same would have been said of Wendling's had the present volume appeared in time. The degree of coincidence can hardly be accounted for without some basis of real fact.

Wendling's study displays German philological criticism at its keenest. The minuteness of his study recalls that of Spitta. We commend especially its bearing on the question of the Paulinism of Mark so defiantly denied by Schweitzer. The book will appear most open to criticism in the rigor with which the author seeks to carry through his own somewhat mechanical theory of composition of the gospel. Its strong point is philological discrimination whereby even those who dissent from the theory may be greatly profited.

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STUDIES IN THE ORIGINS OF CHRISTIANITY

The perennial interest in primitive Christianity and the strenuousness of the efforts of modern historians to work back from beneath the accumulation of customs and beliefs which we now call Christianity to the origins of the faith are well illustrated in Windisch's exhaustive work on the early

doctrine of baptism and sin.¹ His studies on the subject were occasioned by the contention of Wernle, following the suggestions of A. Ritschl and Hermann Schulz, in his recent work on *Paul's View of the Christian and Sin*, to the effect that the Apostle Paul held that Christians were obligated to sinlessness and capable of it in the interval before the Parousia. The traditional exegesis represents a different view. Windisch feels that the question needs a broader treatment than these writers have given to it.

Beginning with the Jewish prophets the author traces the history of the idea of the removal of sin down to the time when the neo-Platonic view prevailed. The examination of Paul's epistles occupies about one-fourth of the book. It is interesting to note that the author's theory of the development of the idea leads him to class the Epistle of James, Hebrews, and the Apocalypse with the epistles of Clement, Barnabas, the Didache, Ignatius, and Polycarp as sub-apostolic. Hermas, the Apologists, Irenaeus, Tertullian, Hippolytus, and the Alexandrian theologians, Clement and Origen, all come in for discussion. No pains are spared to master the subject. It would seem that every pertinent passage of value in the works mentioned has been ferreted out. Quotations are made from the originals, every text receives minute attention and the influence of traditional interpretations is rigidly excluded. There are full discussions of authorship, date, and such like, which help to swell the book to an inordinate size and make the reading at times rather tedious. On the other hand, the author never slurs over a difficulty. This masterly work constitutes a serious challenge to the upholders of the common view of the New Testament teaching on the subjects in question.

In the prophet Ezekiel are found already the essential factors in the later view of the necessity of sinlessness—repentance in view of the imminent final judgment, a divine cleansing symbolized by a ritual washing. Only those who have become sinless are saved. Jeremiah, Daniel, and Zechariah have the same view of freedom from sin. In the Psalms and the Wisdom literature the pious fulfil the law, but on the other side man's inherent weakness becomes a reason for the divine compassion. The Son of Sirach and the Jewish apocryphal books down to the Psalms of Solomon emphasize the need of repentance in view of the righteous judgment of God. On the other hand the observance of a fixed recurrent day of repentance proves that even then the theory did not correspond with empirical fact. The Jewish apocalyptic writings promise an opportunity for repentance "at the end of the days." Enoch calls for the removal

¹ *Taufe und Sünde im ältesten Christentum bis auf Origenes*. By Hans Windisch. Tübingen: Mohr, 1908. viii + 554 pages.

of sins by the extermination of the sinners and yet inconsistently promises the removal of the sins of the righteous. Baruch makes the removal of sin God's work and while the impenitent are to be destroyed at the advent of Messiah, the righteous are to be inwardly and outwardly transformed. It is concluded that the idea of a sinlessness attained by a sudden conversion is fundamental to Jewish piety and involved in their eschatology. It is the foundation of their practice of baptism.

The author has no difficulty in showing how intimate was the connection of the preaching of the Baptist and Jesus with these views: repentance demanded in view of the near approach of the kingdom of heaven; baptism ministering repentance and forgiveness; the baptised to sin no more. Yet Jesus did not regard sinlessness as actually effected in the baptized, for he taught his disciples to pray daily for forgiveness. He proclaimed God's holiness and God's graciousness at the same time without attempting to mediate between them, but he always taught that reception into the kingdom was by grace. The preaching of the first apostles was not different, only they preached a new repentance grounded on Jesus' death and they held that the Spirit enabled men to do extraordinary things. The story of Ananias and Sapphira seems to show that early Christians held the stern view of the writer of Hebrews that post-baptismal sins are unforgivable.

Did Paul, as one who had experienced conversion, believe himself to be sinless? Did he admit that Christians still commit sin and that it endangered their salvation? Windisch with great care works out his answer. With Paul, conversion is fundamental; with it comes freedom from sin; the standing of Christians is determined by reference to the Parousia; God's grace is the guarantee of salvation. But Paul never loses sight of the plain facts of experience and hence in the end sinlessness becomes an ideal to be gradually approached. The recognition of the imperfection of believers is most marked in the later epistles and its inconsistency with the doctrine of sinlessness taught in Romans Paul does not attempt to remove. Windisch thinks that Paul never entered fully into the hellenic world of thought and that the presence of unreconciled antitheses in his doctrine of sinlessness is partly owing to the poverty of theological conceptions which was the result of his dependence on Jewish modes of thought.

When we turn to the Pastoral Epistles and John's writings we find a growing recognition of the continued need of forgiveness among Christians, until in Origen at length the Christian life is definitely conceived as a process of graded release from sins. It is conceived as beginning in baptism. Naturally the result was a final recognition of the validity of infant baptism.

Windisch has not said the last word on this subject. His work, however, shows the importance of a thorough review of the late pre-Christian and early Christian ages if we would know what new teaching it was that came to the world with Christianity.

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The English chaplain at Venice has already made scholars his debtors through his publication of the *Gospel of Barnabas* (1908). His study of the primitive church shows him to be a well-read and discriminating scholar with a strong literary sense. He has produced an attractive and comprehensive sketch of early Christianity,² not neglecting the Christian writings which did not find a place in the New Testament canon. Mr. Ragg indorses the results of Harnack and Ramsay. The somewhat geographical treatment of gentile Christianity, under chapters on the "Levant," "Asia Minor," "Rome," etc., is a helpful one, and shows the influence of Harnack's *Mission and Expansion*. The historical materials have been discriminatingly and interestingly enriched with legend and tradition, with which Mr. Ragg shows wide acquaintance. The indices are full and useful. On some critical matters Mr. Ragg's positions do not altogether satisfy. He is a little too confident that a personal follower of Jesus wrote the Gospel of John, and that the Pastoral Epistles are from the hand of Paul. He finds in early Christianity rather too much that is ecclesiastical. It should hardly be said, as Mr. Ragg seems to say (p. 14), that the Apocalypse is "almost certainly" "by the same hand as the Fourth Gospel," or that Aristides addressed his *Apology* to Hadrian about 125 A. D., (p. 172); the *Apology* itself declares that it was addressed to Antoninus. Mr. Ragg still knows of but one politarch inscription (p. 169), notwithstanding the large group of them published in this *Journal*, II, pp. 598 ff. The "approximate dates" given on p. 7 for the Synoptic Gospels—Mark, ca. 65 A. D., Matt., ca. 80 A. D., Luke, between 80 and 90 A. D.—are strangely different from those given on p. 284—Mark, ca. 62, Matt., ca. 69, Luke, between 70 and 75. A curious misprint (p. 4) makes "the first eighty years" of the church's existence 29-99 A. D.

Professor Bigg's last work³ is a substantial volume, dealing with Chris-

² *The Church of the Apostles*. Being an Outline of the History of the Church in the Apostolic Age. ("The Church Universal," Vol. I) By Lonsdale Ragg. London: Rivingtons, 1909. xii + 336 pages. \$1.40.

³ *The Origins of Christianity*. By Charles Bigg. Edited by T. B. Strong. Oxford: The Clarendon Press, 1909. viii + 518 pages. \$3.00

tian literature and history from the founding of the church at Rome to the death of Licinius, A. D. 325. Professor Bigg has sought to exhibit the history, literature, and theology of the church in their relations to the history of the empire in these interesting centuries, and this he has done with a good measure of success. The life of Jesus and the ministry of Paul belong to an earlier time than that which Professor Bigg describes, and to this extent the book's title is a misnomer. The style is terse, concrete, original, and often abrupt. But the story is full of interest, and exhibits a wide acquaintance with Christian and pagan literature. While the work will have no little value and interest for the student, the general reader will find it a useful introduction to the early history of the church. Professor Bigg's views on Christian literature are not always critically based. He seems to build confidently on the Pastorals as sources for the trial of Paul, and dates the Epistle of Barnabas in the reign of Vespasian (p. 56). That the Greek text of Aristides was discovered by Dr. Robinson in *Barlaam and Joasaph* (p. 321) is true, but does injustice to Dr. Rendel Harris who had previously discovered the Syriac and thus opened the way for the other and less significant identification. The index is far from complete, which is the more unfortunate in view of the large range of subjects, persons, writings, and events treated. It is strange to read that Irenaeus wove together "Paul, Hebrews, Peter, and John into a doctrinal harmony" (p. 209); for it is generally agreed that Irenaeus did not accept Hebrews. Certain topics like the rise of the canon and the founding of the Catholic church might have been more definitely and fully treated. Yet this last work of the Oxford historian is an important and comprehensive historical study, and will interest a wide circle of readers.

On the day on which he had sent the work to the Clarendon Press, Canon Bigg fell sick, and a month later he died, July 15, 1908. The task of seeing the book through the press thus fell to the dean of Christ Church, T. B. Strong.

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THE INFLUENCE OF GREEK THOUGHT ON CHRISTIANITY

The group of books reviewed in this article¹ with the exception of the first, which is a very compact and comprehensive, yet readable, sketch of the Jews of Palestine from the destruction of Jerusalem down to the

¹ *Die Geschichte der Juden in Palästina seit dem Jahre 70 nach Chr.* Ein Skizze von G. Hölscher. Leipzig: Hinrichs, 1909. 64 pages M. 1.50.

Fragments from Graeco-Jewish Writers. Collected and edited with brief Intro-